

THE
HOLY GHOST
ON THE
BENCH,
OTHER
SPIRITS
AT THE
BAR:

Or the Judgment of the Holy
Spirit of God upon the Spirits
of the Times.

Recorded in Holy Writ.

And Reported by *Richard Hollinworth,*
Mancunienſ:

London, Printed by J. M. for *Engl. Fenn.* and are
to be ſold at his Shop, at the Signe of the *Parr*
in *Pauls Churchyard,* 1656.

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Of the Judgment of the Holy
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London, Printed by J. M. for T. & J. Long, and
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in St. Pauls Church-yard, 1680.

To the Reader.

Gentle Reader,

If thou beest Pious and Prudent, and lovest Gods truth, and the Churches Purity and Peace. This plain Piece will not be unacceptable to thee; The Subject is seasonable, and suitable enough; and I have endeavoured to handle it (so far as I meddle with it) solidly, satisfactorily, and also succinctly, omitting Illustrations Illustrations; yea and Applications also, that thou mightest have much fruit in a few small Leaves, and not read long for a little; If the Doctrine be sound, I shall leave thee to make the use. My desire and design is the suppression of sin and wickedness and whereas wickedness (according as one or other of the three enemies of our salvation is predominant) is either fleshly, as Adultery, Fornication, Gluttony, Drunkenness.

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To the Reader.

ness. Or wordly, as Covetousness, injustice, oppression, extortion. Or Devilish, as Schism, Heresie, Blasphemy, Contempt of Magistracy, Ministry and other Ordinances of God; The first of which was too much indulged in former times; and the third (to say nothing of the second) is as much indulged in these times; I am not now to fight against flesh and blood, but against the spiritual evils of the times, which are both sins and judgments, and shew both mans wickedness and Gods wrath, and are (to say no more) as leavening, Matt. 16. 6. 11, 12. Gal. 5. 9. Antichristian, 1 Ioh. 2. 22. and 4. 3. and 2 Ep. Ioh. v. 7. Sathanical, Ioh. 8. 44. 1 King. 22. 22. 1 Tim. 4. 1, 2. Act. 13. 10. 2 Tim. 3. 8. as prophaneess is, though now more practised, Preached and pleaded for then formerly: I am not able to encounter with them my self alone, when these enemies come in like a flood the Spirit of the Lord shall lift up a Standard against them; I desire not to speak
any

To the Reader.

any thing my self, but to hear what the Spirit saith unto the Churches; and to report what judgment he gives as he hath left it on Record in holy Scripture, in which are written the great things of the Law, and the gracious, glorious things of the Gospel: O let them not be accounted a small thing: The ensuing Tract doth represent that the holy Ghost doth (as it were) cite or summon and cause several spirits to be apprehended and brought to Tryal; and that he sets down certain distinctive Signes and Symptoms of the Spirit of God, and other Spirits. And Lastly, That he doth examine and determine some particular cases brought before him concerning the Spirit of Prayer, the Spirit of Prophecie, the witnessing Spirit the Ministerial and Anti-ministerial Spirit: And when this Treatise hath made this representation, it gives up the Ghost.

It hath been my hearts desire and Prayer, that I might represent these

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To the Reader.

judicial proceedings aright: It is my
heart's desire and prayer, that thou
mayest receive them aright, And that
the high and holy Spirit of God may be
with thy Spirit, and with the Spirits of
all Saints, and particularly with the spi-
rit of him who is the head of all Saints.

Manchester,

March, 1. 1656

R. H.

An Epistle.

Good Reader,



Cannot conceal the contentment that I took in this *little*, but *judicious Treatise*, when it was brought to me for perusal;

The communications of Gods Spirit are made *matter of scorn* by some, and by others a meer pretence; what more usual now, then for fanaticall persons to pretend to a *peculiarity of the Spirit*; as the *filthy Gnosticks*, in the primitive times, gave out that all others were *carnal*, they only were *even trinitarians, spiritual men*, as having a special presence of the Spirit in them: *Vide Iraneum, Lib. 5. to adversus heresis, cap. 11. & passim alibi*; and therefore their pride is supposed

To the Reader.

posed to be taxed by the Apostle
Jude, vers. 19. *ἄνθρωποι κενῶν μὴ ἔχοντες,*
sensual, not having the Spirit; that is,
by their brutish practises they plainly
shewed, they had least of that Spirit
to which they did pretend: *Tertul-*
lian when he turned *Montanist*, wrot
a Book *Adversus Psychicos*, against
the carnal or animal men, intend-
ing thereby the *Orthodox*: But this is
not all, how often do such kind of
persons father the Brats of their own
carnal hearts, upon the Holy Ghost?
and intitle the suggestions of the Devil
that evil spirit, to the impulsions of
that holy Spirit of promise, by whom
we are sealed to the day of Redemption:
Therefore it much concerneth the
Ministers of the Gospel, to vindicate
the honour of God, and to put peo-
ple upon trying the Spirits, and in a
matter of such concernment to give
them the best light they can: You will
bear with me a little in my folly (for
such I account it to be, to acquaint the
world

To the Reader.

world with the course of my private Ministry) and indeed bear with me, 2 Cor. II. 1. whilst I tell you that considering the necessity of the present times, wherein some deny the *Personality* and *God-head* of the Spirit; others counterfeit his *Presence* and *Operations*; and many misshapen and monstrous conceits, are obtruded upon the world concerning both: I thought I could not better serve the present truth, and accomplish the ends of my Ministry, than by clearing up the whole *Doctrine of the Spirit*, as touching his *Godhead* and *Personality*; His *Effusion* first, upon Christ as the Head, sensibly at his Baptism, Mat. 3. On the Apostles as the chief Agents and Factors for his Kingdom on the day of Pentecost, Act. 2. Then upon all Believers, till his second coming, especially on the *Ministers of the Gospel*, who are ordinarily presumed to have a more plentiful measure of the Spirit, according to that place

To the Reader.

place which they sustain in the body: Next, my work was to state the manner of his Presence, the quality of his Operations, in *Inlightning, Sanctifying, Witnessing, Comforting, Strengthening, Quickning, awakening thoughts of, and desires after, our blessedness in Heaven*; more especially the influence of the Spirit upon the duties of *Prayer and Preaching*: And after all this, I took occasion to speak of *resisting, grieving and quenching* the Spirit on the one side, and of *gratifying and glorifying* the Spirit on the other, in all which discourses I mainly intended a Direction to Christians to guide them in the *tryal of Spirits*: and whilest I was considering of making this work more publickly useful, how happily am I prevented by the pains of this *Godly, Learned and judicious Authour*, who hath treated of the same things, almost in the same Method; and that in such a *succinct and strengthy way*, that if thou complain of any thing, it will

To the Reader.

will be of want of Words not of Ma-
ter, so Much being spoken in so Little
a compass; for my part I cannot but
profess my Joy, That the Lord hath
inclined the heart of such an able per-
son to such an Argument. Now this
good Lord bless his Labours to thine
Use, I am

Thine in all Christian

Service

Tho. Manton.

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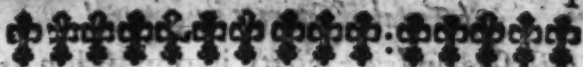
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εὐαγγέλιον λαμβάνεται, p. 62. l. 17. for *derision* r. *derision*
l. ult. for *gelist*, *came* r. *gelist come* p. 64. l. 1. for *bouted*



CHAP. I.

Of Tryal of Spirits in the general.

THERE are evil Spirits as well as good; reprobate Angels *which did not abide in the truth*, as well as *Elect* Angels, which were confirmed in grace and truth; The Scripture mentions a *Spirit of the world*, 1 Cor. 2. 12. a *mans own spirit*, Ezek. 13. 3. a *perverse spirit*, Isa. 19. 2. a *spirit of Divination*, a *spirit of Antichrist*, a *spirit of error and giddiness*, as well as a *spirit of truth*, of *Faith*, of *Love*, of *Meekness*: as Satan sets up *false gods*, in opposition to the *true and living God*, and *false Christs*, in opposition to the *true Christ*; So he

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also

2 *Of Tryal of Spirits in general.*

also sets up *lying spirits*, in opposition of the *true Spirit*; false Apostles, false Prophets, false Ministers, in opposition of the true and faithful Ministers of Christ. And the worser sort of Spirits are abroad, *Satan walks up and down, too and fro in the earth. Many false Prophets are gone out into the world*; they have from God a kind of permission, though no approbation, *1 King. 22. 22.* and from men, too much commission and connivence: and this comes to pass by the wise and gracious ordering of God: Partly for the punishment, both of Ministers, which have too much complied with the Sins, Errors, and Schismes of the times; and of Professors, which have loathed Manna, grown wanton and weary of the most holy and wholesome truths, and desirous of Novelties: And partly for the probation and tryal of the truly, sincere and sound Pastors and People, *Dent. 13. 1. 2* and *1 Cor. 11. 19.* As *Josephs* chastity was tryed by his strong temptations to unclean

Of Tryal of Spirits in general. 3

cleanness, *Gen. 39.* or possibly God shews us the misery and mischief of toleration, under which (as we plainly see) whatsoever is dear and precious in the eyes of God and his People, is basely prophaned and abused: It is therefore necessary, that we should *try the Spirit*. Indeed it is not easie to discern the difference of Spirits; a bodily blemish, as defect of an eye, an arme, or hand, is discernable by every child, or fool; but a defect in the Intellectuals, is less discernable; and spiritual deceits are spun with the finest thred, and least of all discoverable or confutable; yet it is dangerous not to discern them: The spirit of some Herbs are as *hurtful*, as others are *healthful*: The *House* and *Home* of good Spirits, is *Heaven*, of bad ones *Hell*; each of them labour to conduct men to the respective places from whence themselves do come. *Adam* and *Eve* not discerning Satan in the Serpent, plunged both their persons and posterity, into a world of wee and

4 *Of Tryal of Spirits in general.*

misery; and many of their posterity are in like manner cheated into Hell,

2 Pet. 2. 1, 2, 3.

The Persons that are to try, are the Church of God; the Catholique and particular Churches, Pastors, Governors, and every Christian; Those that are truly Regenerate, have in measure the Spirit of God, and them God will keep that either they shall not *err* *foully*, or not *finally*; And those that have onely the common gift of the Spirit, may thereby be enabled *soundly*, (though not *sanctifyingly*, or *savingly*) to discern and discover errors. Tryal is in order to passing judgment; and though private Christians have not the judgment of *decision*; yet they have, and are to use the judgment of private *practical discretion*, that their faith may not be implicate and blind, resting only upon men. But alas, what ever right or liberty all Christians have, sundry of them have no ability of trying spirits, at least not in all cases; as Infants

Of Tryal of Spirits in general. 5

in age, Ideot's, and those that are weak in the faith, which are indeed to be cherished and received, but not into doubtful disputations, Rom. 14. 1. Castles cannot be built in the Aire; Foundations must be laid, and Walls built, before the Roof can be laid, or Pinnacle set up: Some have need of milk, and not of strong meat, being unskilful in the word of righteousness, Heb. 5. 12, 13. Oh that they would learn the first principles of the Oracles of God, and build themselves in their holy faith upon firm Foundations, which through Gods wisdom and goodness, are more plain and easie, before they exercise themselves in matters too hard and high for them, Psal.

131. 1.

The Spirits that are to be tryed, are those Spirits that we have need and occasion, as well as ability, to try: All Spirits need not trying, either because their folly and falsehood is manifest to all men at the first sight: Those that Preach other Gospels are to be accursed, Gal. 1. 7. 8.

They

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6 *Of Tryal of Spirits in general.*

They are neither to be entertained in our house, nor saluted by the way, 2 Joh. 10. When Cerinthus was in the Bath, Iohn disputed not with him, but leaped out from him: Get thee behind me Satan, is good in this case. Or because they have been duly tried already; there is a time of trying, and but a time; and then there is a time of holding fast that which upon trial we find good, and abstaining from all appearance of evil 1 Thel. 5. 21. The Bereans having searched the Scriptures, found that Pauls Doctrine was found: And the Church of Ephesus having tryed the false Apostles and found them lyars, need not try the same Persons and Doctrines over again, Acts 17. Rev. 2. Also some Spirits lie not in our way, and we are not to go out of Gods way, to find out matters of tryal; for then we should needlessly rush into many temptations and spend all the daies of our short life in enquierie and examination of the several dreams and dotages of Pagan and Turk

Of Tryal of Spirits in general. 7

Turks, Jews, Papists, Hereticks and Schismatics of several sorts, instead of growing in grace and the knowledg of Christ Crucified, and abounding in the fruits of righteousness.

Tryal necessarily supposeth some Rule by which the Tryal must be made, and no righter or surer Rule imaginable then the Word of God; and if they speak not according to this Word, it is because there is no light in them, *Isai. 8. 20.* whatsoever they boast of light in them, their light is darkness: this is the Rule and Square of our walking, *Gal. 6. 16.* and must judge us at the last day, *Ioh. 12. 48. Rev. 20, 12.* God the Author of the holy Scripture, is the Supream Law-giver and Judge, the Maker and Expounder of the Law, *Isai. 33. 22. Jam. 4. 12.* This holy men writ, being inspired by the Holy, Eternal, Infalible Spirit, *2 Pet. 1. ult.* and none knows the mind of God, better then the Spirit of God, *1 Cor. 2. 11.* To the Spirit speaking in Scripture, all created spirits are

8 *Of Tryal of Spirits in general.*

to be subject: *Pauls Doctrine* (though an Apostle) was tryed by this Rule, *Act. 17. 11.* Though the Scripture cannot do all the parts of a Judge, because it neither speaketh with the voice of a man, nor doth it, or can it, examine or determine matters of fact; as whether *Arius* denyed the God-head of Christ, or no? yet it is said to *speak*, *Ioh. 7. 42.* and doth judge controversies, as a *Writing*, *Hos. 8. 12.* a mans *Will and Testament*, *Heb. 9. 15.* a *Charter*, a *Letter*, a *Law* doth speak, and we may understand a mans mind by his writing, as well as if we heard him speak, and may better preserve, yea more and longer ponder upon a writing, then upon words only.

I shall adde this hereunto, by way of Caution, That when I speak of the *Spirits being, or dwelling in a Saint*: I mean not an essential or personal in-being or in-dwelling of the Spirit, as he is God, or the third Person of the Holy Trinity. *God is said to dwell in us*, *2 Cor. 6. 16* and

Of Tryal of Spirits in general.

and we are the *Templers and Habitations* of God 1 Cor. 3, 16, 17. and Christ is not only given for us, but to us, Isa. 9. 6. *comes in to us*, Rev. 3. 20. *is in us*, Ioh. 17. 23. *liveth in us*, Gal. 2. 20. *dwell-eth in our hearts*, Ephes. 3. 16, 17. as well as the holy Spirit of God: Yet me thinks it is strange, to say that the Father, Son, and Holy Ghost, do dwell personally in the Saints; for whereas each Person is both indivisible and omnipresent; this seems both to divide and limit them, to say, that any of them is personally here, or there, in *Peter, Paul*, or other Saints, and not in intermediate places; and there is a generation of men, now a daies, that upon this account, would confound and equalize the Creator and creature; the Eternal God, Father, Son and Spirit, with mortal (yea miserable) men. If the evil Spirit, though finite and limited, may act and rule in the children of disobedience, 1 Ioh. 4. 4. Eph. 2. 2. and may be said to keep the house, Luk.

TO *Of Tryal of Spirits in general.*

Luk. 11. 21. though he do not inhabit personally in them; much more may the Infinite and Eternal Spirit, without such personal inhabitation, act and rule in Believers. Besides this Scripture phrase of *in-being* and *in-dwelling*, doth import only inwardness, meer relation and close union, *Ioh. 17. 22, 23.* Hence God is said to be *in Christ*, as well as *Christ in God*, *Ioh. 17. 21.* and Saints are as well said to be *in*, and to *dwell in Christ*, *Rom. 8. 1.* *Ioh. 6. 56.* and to be *in the Spirit*, *Rom. 8. 9.* As Christ or the holy Spirit are said to be, or dwell in them; and therefore this phrase doth no more evince personal inhabitation, on the one side then one the other. It may be granted, that the Spirit of God being the *last* of all the three Persons, in order both of subsisting and working, doth come *lower* and nearer to us, and more immediately close with our spirits, then the Father or the Son; for what the Father or the Son do act and influence upon the soul,

Of Tryal of Spirits in general. 11

soul, is mediately by the holy Ghost; and God by the Spirit on his part, doth take hold on us, *Ezek. 11. 19.* and we are the *Habitation of God* through the Spirit, *Ephes. 2. 21, 22.* as we by faith on our part lay hold on Christ, *1 Joh. 1. 12.* And he dwelleth in our hearts by faith, *Eph. 3. 17.* and it must of necessity be granted, that the Spirit by a Metonymy, may be said to dwell in us, when we dwell in love, *1 Joh. 4. 16.* and the truth dwelleth in us, *2 Ep. 1 Joh. 4. 2.* When we partake of his Gifts and Graces, though these be not the Spirit it self; for the Scripture doth manifestly distinguish them from it, saying there are *diversities of Gifts*, and *but one spirit*; and that these are but the Gifts, Fruits, and operations of that one spirit, *1 Cor. 12. 4. 10. 14.* *Gal. 5. 22.* as when we say the Sun comes into an house, we mean not the *body* of the Sun (for that abides in its own Orb) but the *Beams* of it; so the Apostle makes the *Word of Christ* dwelling in us, richly in all wisdom, teach-

ing

12 *Of Tryal of Spirits in general.*

ing and admonishing one another in Psalms, &c. to be the same with being filled with the spirit, Col. 3. 16. with Eph. 5. 18, 19. Yea even Bezaleel, because God had made him a good workman in blue Purple, &c. is said to be filled with the Spirit of God, Ex. 31. 2, 3, 4, 5. And there is a stronger and higher reason why a good Christian, because of such gracious impressions of Gods Spirit on his soul, should be said to be filled with the Spirit. Lastly, it is not to be denied, but there are several actings of the Spirit, *in, on, and with* thy soul, distinct from, yea and subsequent to his working of grace in it, viz. those Acts whereby he doth support, assist, co-operate and comfort, *bear witness with our spirits, and seal to the day of Redemption*, Rom. 8. 16. Eph. 1. 13. and 4. 30. which notwithstanding, come short of proving the Spirits personal In-being, or In-dwelling in us, as hath been shewed.

CHAP. II.

Of the Properties of the Spirit of God, with the vindication of them from common mistakes.

THE First unquestionable Property of the Spirit of God is, that it is good, *Psal. 143. 10.* not only *Metaphysically*, (so the Devils are good, because they are beings) but *morally*: He is the *Holy Ghost*, or Spirit; the *Spirit of holiness*, *Rom. 1. 4.* and his Motions are good and holy and never evil; but Satan is *the wicked one*, wickedness, *spiritual wickednesses*, *Eph. 6. 12.* the *evil spirit*; his temptations are evil, and to evil, being a *spirit of whoredoms*, an *unclean spirit*, *Hos. 4. 12.* he tempteth

264 The Properties of the Spirit of God,
eth to murther, and lying, *Iohn 8. 44.*
to Sacriledge, *Act. 5. 2.* Covetousness
and Treason, *Ioh, 13. 2.*

Object. But this or that spirit moveth
to good Duties, to abhor pride in Appa-
rel, to renounce the world, &c.

Answer. Though the good Spirit of
God doth never tempt to evil; yet the
evil spirit sometimes perswades to that
which is good, and so he transforms
himself into an Angel of light, and his
Ministers, as the Ministers of righteous-
ness; appearing and pleading for righ-
teousness, *2 Cor. 11. 14.* but Satan doth
never move to good, as it is good
(though by accident it may be materi-
ally good) but as some sin or evil
cleaves to it; his main design is to pro-
mote evil, and he moveth to good du-
ties, but *obiter*, that he might more easi-
ly deceive, and be less suspected; the
bait is good for the fish; but the Fisher
aims at the catching and killing of the
fish, not at the feeding of them; and
therefore there is an hook in it; so
doth

doth Satan in this case, *James* 1. 14.

Quest. How may I know when it is the evil spirit that moveth me to that which is good?

Answ. 1. When we are moved to do holy Duties *unsutable* to good things, in a bad manner, without care or conscience, *viz.* in *pride*, as *David* numbred the people (a thing in some cases lawful and necessary) *1 Chron.* 21. 1. or in *hypocrisie*, so the *Pharasees* fasted, prayed, and gave Almes, *Matth.* 6. with *oppinion of merit*, *Gal.* 5. 2. 4. 5. 8. or for a *pretence for the covering* of our wicked intentions, *Matth.* 23. 14. 23. so *Herod*, *Matth.* 2. 7. 8. So to Pray, or Preach carelesly, to come to the Lords Supper unpreparedly, and unworthily, *1 Cor.* 11. 27. for Satan knows that not only the *plowing of the wicked is sin*, *Prov.* 21. 4. But also their Praying, Prophesying, and their Service of God, their *Sacrifice to God*, is *abominable*, *Prov.* 28. 9. and that a curse belongs to them that do the works of God

16 *The Properties of the Spirit of God,*
God negligently, *Ferem.* 48. 10. much
more if they do it prophanelly; And
Satan would have us by this means, to
go away with a curse instead of a bles-
sing.

Secondly, when we are moved to do
good *Extravagantly*, without call or
commission: so *Corah* and *Dathan* of-
fered incense, *Numb.* 16. Such was *Sauls*
sacrificing; *Uzzah's* staying the Ark,
(though his intention was very good)
Uzzah's offering incense: God is the
God of order; the evil Spirit causeth
tumult, disorder, distraction, confusion,
1 Cor. 14. 33. God hath appointed Or-
ders in his Church, first *Apostles*, &c.
1 Cor. 12. 28. *Eph.* 4. 11. His Canon is,
Let all things be done in order, *1 Cor.* 14.
40. For the Church is an Army with
Banners, in Military Rank and File; wo-
men are appointed to keep silence in the
Churches; and the Spirits of the Pro-
phets are to be subject to the Prophets;
and every one ought to abide in his own
Place and Calling, *1 Cor.* 7. 20. 24.
And

And the Apostles pray (a very needful and useful prayer) that they may be delivered from *absurd* men; or *men out of their places*, 2 Thes. 3. 1, 2.

Thirdly, When we are moved to do good *unseasonably*, viz. when there are other Duties, either in themselves *greater*, or *more incumbent* on us at that time, then that which we are moved to; such is our considering our worldly occasions (at other times lawful and fit) upon the Lords Day, *Amos*. 8. 5. *Isa*. 58. 13. So private Duties and Exercises, in time of Publique Ordinances; for *God loves the Gates of Sion*; the more Solemn and Publique Assemblies of his People *more then all the private dwellings of Jacob*, *Psal*. 87. 2. So impertinent thoughts (though otherwise holy and good) which do hinder our praying, hearing, serving of God; that we cannot pray or hear, &c. as we ought, *with all our might*, *Eccles*. 9. 10. so that expression of *Peters* love and affection to Jesus Christ, was unseasonable, and

C

savoured

18 *The Properties of the Spirit of God.*
favoured more of man then of God, of
Satan then of a Saint, *Matth. 16. 21,*
22, 23. There is a time for all things;
mis-timing of our Duties, doth turn
them to sin: Satan would make Gods
ways to interfer, and would have one
duty to shoulder out another; if he
cannot hinder every duty, he will hin-
der *opus Dei*, the preient duty: but
the good man brings forth fruit in due sea-
son, *Psal. 1. 3.* and every thing is beau-
tifull in its season, *Eccles. 3. 11.*

Fourthly, When we are moved to
do good things *unmeasurably*, when a
Christian, especially a young Convert,
will be *doing*, Satan will have him *over*
do: It was the duty of the incestuous
person, to be sorrowful, *1 Cor. 5. 2.*
but there was danger, least Satan should
swallow him up with over much sorrow,
2 Cor. 2. 10. It was a duty to keep the
Sabbath, but the *Pharasees* over-kept
it, *Mat. 12. 1, 2.* the *Eutichæ* were to
pray, but they would be *alway praying*;
It is a duty for married persons to
for-

forbear the use of the marriage Bed, for a time, but not too long; least Satan should tempt them for their inconstancy, 1 Cor. 7. 5. Then also are duties unmeasurable, or at least unseasonable, when they are prejudicial to our healths, Hos. 6. 6. God will have mercy, not sacrifice; or do occasion us to neglect the duties of our particular callings or relations, 2 Thes. 3. 11. We cannot indeed exceed in our love to God, *modus diligendi Deum est sine modo*; but we may exceed in external expressions of love or service, and this excess is Satans policy, that he might weary out the spirits of men, ride them off their legs, and beggar both in them and others, hard thoughts of Religion, and draw them from this excess in holy performances, to an utter neglect of them.

The second unquestionable Property of the Spirit of God, is Truth, 1 Joh. 6. It is the Spirit of truth, Joh. 16. 13. as Christ is Truth, Joh. 14. 6. as goodness is a conformity to Gods Will, so Truth is a

20 *The Properties of the Spirit of God.*

conformity to his Understanding; all truths below, are but Copies of that Original and Eternal Truth that is above; God always speaks truth, and never lies, he cannot lye, nor deceive, or be deceived, It is impossible for God to lye, Heb. 6. This Spirit leads not only to the truth; but into it, into all truth: But the evil spirit is a liar, Ioh. 8. 44. a lying spirit, 1 King. 22. 22. A seducing spirit, speaking lies in hypocrisie, 1 Tim. 4. 1, 2. As truth is the Son of God, so lying is the Daughter of the Devil; Satan lyed to the first Adam, Gen. 3. 5. and to the second Adam, Luk. 4. 6. and still he raises open, outward, scandalous, lying reports of holy Ministers, and other men, or else inward false surmises and suspicions.

Object. But this or that spirit doth speak truth, viz. that we should repent, fear the living God, and that there are false Teachers and Seducers abroad, whom we must beware, or the like; therefore this is the good Spirit of God.

Answ

With their vindication 21

Answ. Though it be true, that what soever Spirit doth lye, is not the Spirit of God, yet it is not true that every spirit which speaks any truth is therefore the Spirit of God: Satan doth sometimes attest the highest and holiest truths, viz. That *Jesus is the Son of God, that the Apostles are the Servants of God, which shew the way of Salvation, Act. 16. 17.* but our Saviour silenceth them, and would not *suffer them to speak*, though they spoke truths, *Mark 1. 34. Act. 16. 18.* The difference therefore between Satans speaking truth, and Gods Spirit speaking truth, is this.

1. If Satan speaks *truth*, he speaketh *not of his own*; a lye only is *his own*, Ioh. 8. 44. he doth but *borrow* truths, or rather *steal* them from from the Scriptures, the Ministers or people of God, *Fer. 23. 30.*

2. When Satan speaks truth, he usually misapplies it, as *Iobs* Friends did many precious truths.

3. He never speaks truth in the *love*,
or

22. *The Properties of the Spirit of God, &c.*
or for the advantage of it; but to be a
pretence, shadow and introduction to a lye:
If Error should appear in her own
shape, she would be very horrid and
deformed, therefore she puts on her,
the Mantle of Truth, or gets some
truth usually to bear her company.

CHAP

CHAP. III.

Of four other Qualifications of the Spirit of God, and the vindication of them.

A Third Property of the Spirit of God, is *Light*, he is the Spirit of *Light*, of *Wisdom and Knowledge*, Isa. 11. 2. *of Revelation in the knowledge of Christ*, Eph. 1. 17. As *God is light*, and *Christ is light*, a *Sun*, a *bright Morning Star*; the Spirit is compared to fire, *Act. 2. 1* *Thes. 5.* Heavenly fire which gives *light* as well as heat; but Hell-fire is hot and dark: Satan is that *Prince of darkness*, the *Ruler of the darkne/s of this world*; which darkens and blinds the minds of them that beleeve not, 2 Cor. 4. 4.

Object. But doth not the evil Spirit
C 4 bring

24 *Qualifications of the Spirit of God, bring a'so a light with it ?*

Answ Satan doth indeed transform himself into an Angel of light, 2 Cor. 11. 14. especially in times, and amongst persons pretending to much light, and abounding in all utterance and knowledge, 1 Cor. 1. 5. And therefore we are to understand that the Light of the Spirit of God, is to argue or convince the world of sin, of righteousness, of judgment. Ioh. 16. 8. Eph. 5. 12, 13. to shew us (as the Angel did, Dan. 10. 21.) that which is noted in the Scripture of truth, to explain the glorious Mysteries of the Gospel, and Godliness, that we may discern them in a spiritual manner, which a natural man cannot do, 1 Cor. 2. 10, 11. to shew us that by Sun-light, which reason can either not see at all, or but as it were by Moon-light.

The Gospel is an everlasting Gospel, Rev. 14. 6. and the Spirit bids us contend for the faith once delivered to the Saints, not alway in delivering: This Light is a Light of the same nature with

with the light held forth in the Word, *Psal. 119. 105. the Word is a Lantorn,* a dark Lantorn (say some) without the Spirit; but I am sure that Spirit is a going fire, a deluding spirit that carries not, but contemns and confounds this Lanthorn, and *there is no light in them, Isa. 8. 20. The light that is in them is darkness, and how great is that darkness, Mat. 6. 23.* Gods people are led by the Spirit, when they are led by the word inspired by the Spirit, *2 Pet. 1. ult.* and they are taught by God, when taught by his Book: No Spirit of Christ doth abstract any mans faith from the Word of God, which is indeed the *word of faith, Rom. 10. 8.* Spiritual knowledge doth not exclude, but contain in it the litteral knowledge, though the litteral knowledge may be without the spiritual; yet the spiritual knowledge of Gods Word is not without the litteral: We are not warranted to expect, or trust to *Enthusiasm's*, or *prater-scriptural*, much less

con-

26 *Qualifications of the Spirit of God,*
contra-scriptural Revelations; as they
 which had *Moses* and the Prophets, the
 Books of *Moses* and the Prophets, and
 those that sat in *Moses* Chair, were not
 to expect guidance from revived re-
 turning Ghosts, but to hear *Moses* and
 the Prophets, *Luk. 16. 29. Mat. 23. 2, 3.*
 so we, which besides *Moses* and the Pro-
 phets have also Christ and his Apostles,
 and have the Canon of the holy Scrip-
 tures perfected, have much less reason
 to expect Revelations, and to sleight
 the holy Scriptures; but may, and
 ought to build on the foundations of the
 Prophets of the old Testament, and the
 Apostles of the new, *Eph. 2. 21.* That
 light which contradicts old Articles of
 faith, and coyns new ones; that Ca-
 nonizeth new Scriptures, or preacheth
 new Gospels; yea the very questioning
 of, Carping, or Cavilling against
 known, received Truths, is of Satan,
Gen. 3. 1. 5. And he that preacheth ano-
 ther Gospel, though he seem wise as an
 Angel, and have the Tongue of an
 Angel,

Angel, and seem as holy and zealous as the Angels, *is to be accursed*, Gal. 1. 7, 8, 9.

The fourth Property of the true Spirit of God is *Lowliness*, and indeed, the more *light*, the more *lowliness*; The more *loathing of our selves*, Ezek. 36. 27. with 31. for the Spirit *convinceth us of sin*, Ioh. 16. 8. makes Paul to judge himself *the chief of sinners*, 1 Tim. 1. 15. and to be *carnal*, Rom. 7. 14. but the evil Spirit is proud, and puffeth up, 1 Tim. 3. 6. 1 Cor. 8. 1. is *supercilious* and censorious of other men, *speaking evil of persons*, and *things which they know not*, and saying *stand by thy self*, *I am more holy then thou*, Isa. 65. 5. calling others carnal, sensual, divelish, while they pretend themselves to be free from sin: But the Apostle, who had the true Spirit of God, saith, *if we (that is) If I John that writ this Epistle, or other Apostles, or Believers, say that we have no sin, we are lyers*, 1 Ioh. 1.

The first Property of the true Spirit

28 *Qualifications of the Spirit of God.*

rit of God is *Liberty*, where the Spirit of the Lord is, there is liberty, 2 Cor. 3. 17. He is a *free Spirit*, Psal. 51. 12. Satan is a slave, and of a servile Spirit, and so all his Agents and Servants are; yea (say some) that is it which we plead for, *viz. Liberty*; but you must therefore take notice of the marks of this Liberty. First, That Liberty which is from the Spirit of God, is not a Liberty *to* sin, but *from* sin, Iohn 8. 34. 2 Peter 2. 19. Secondly, This Liberty overthrows not either Ecclesiastical or Civil Government, 1 Pet. 2. 13. 16. for this were *to make it a Cloak of maliciousness*. Thirdly, This Liberty is *to* and *in* the service of God, and not *from* it; men now talk much against Forms, but there are some Forms of Gods Institution, and others of mens inventions; though we be free from all sinful superstitious forms of mens inventing; yet we are not therefore free from the lawful and needful Forms that are of Gods appointing, *His service is perfect freedom.*

The

The fixt Property of the Spirit of God, is *Unity*: Unity, Love and Peace is the *fruit* and effect of the good Spirit, *Eph. 4. 3. Gal. 5. 22.* we are all made to drink into one Spirit, as we all Jews and Gentiles, are by one Spirit baptized into one body, or universal Church, *1 Cor. 12. 12, 13.* the most plentiful effusion of the Spirit, made *beleevers of one heart and soul*, *Act. 4. 31, 32.* but the evil spirit is a dividing spirit, *Jude 9. 23.* The Apostle intimates that scandals and divisions are from Satan, *Rom. 16. 17,* with 20. He is a separating Spirit, as the Spirit of God is not, *Jude v. 19.*

Quest. *But is not Satan also on uniting spirit?*

Ans. Yes he is, but that is in his own Kingdom, and amongst his own people; For *he is not divided against himself, nor is his Kingdom divided against it self*, *Mat. 12. 25, 26, 27.* While the strong man armed keepeth the house, all things are in peace, *Luk, 11. 21.* He would not have Idolatrous, Heretical
false

30 *Qualifications of the Spirit of God,*
false Churches to be disturbed, divided,
or separated from, much lets destroyed;
but in true Churches (which are the
Kingdom of his enemy the Lord Jesus)
Satan labours to breed and feed jealou-
sies, suspicions, divisions, scandals, he-
resies, separations; As it is the Policy
of all States to maintain Unity amongst
their own Subjects and servants, and to
foment contention and divisions a-
mongst their enemies.

CHAP.

CHAP. IV.

Containing two other Properties of the Spirit of God.

THe seventh Property of the Spirit of God is, That *he is a Friend and Favorite of all Graces*, or holy habits and dispositions in the soul; he is the *Spirit of grace*, Zach. 12. 10. *of Faith*, 2 Cor. 4. 13. *of the fear of the Lord*, Isa. 11. 2. *of meekness*, descending in the shape of a Dove, Mat. 3. Gal. 6. 1. and the effects and fruits of it are love, joy, &c. Gal. 5. 22. *obedience*, Ezek. 36. 27, 31: But the evil spirit is an adversary to these graces; they are the Armor of the soul against him, Eph. 6. 12, 13, &c. and a man would not have his enemy armed but naked, that he may more easily

32 *Properties of the Spirit of God.*

easily wound him; He is an adversary to faith, *Luke 22. 31, 32.* to integrity and uprightness, *Iob ch. 1, 2.* to obedience, *Gen. 3. 1. &c.* He ruleth in the children of disobedience, *Eph. 2. 2.* Indeed he is a friend to false and feigned graces, *2 Cor. 11. 14, 15.* a friend of false faith, or of presumption, of hypocritical repentance, as in *Ahab* and *Judas*; of voluntary humility, while men are vainly puffed up, *Col. 2. 18.* of a pretended purity, *Isaiab 65. 5.* that a sinner is not to be touched, *Luke 7, 39.* of a seeming self-denial, such as was in the false Apostles, which inveighed against the true Apostles, that they walked after the flesh, *2 Cor. 10.* that they were Hirelings, and Preached for money; but (say they) we will not exact, nor expect any thing, we wil Preach the Gospel freely, *2 Cor. 11. 12, 13, 14.* And this occasioned the Apostles to plead, that it was as lawful for Ministers to receive; yea in its place to expect Maintenance for himself and Family,

Properties of the Spirit of God. 33

mily, as it is for a Souldier to expect his pay, an Husbandman, a Planter of a Vineyard, a Shepherd to expect the fruit of his Grounds, Vineyard or Flock: Though Satan had got such strong Holds in the carnal, covetous hearts of the Corinthians, that *Paul* was glad to Preach the Gospel freely to them, while he received maintenance from other Churches.

The eight Property of the Spirit of God is, that he also is a *friend and favourer of holy Duties and Ordinances*: of *Supplication* as well as of *Grace*, *Zach. 12. 10.* the breath of the Spirit is sweet, it breaths in grace, and breaths out prayers, and other duties: For First, It is gotten and encreased by Ordinances, by Preaching, *Gal. 3. 2. 5.* Prayer, *Luk. 11. 13.* Sacraments, *Luk. 4. 1.* This golden Oyl comes from the two Olive-Trees, through the golden Pipes of Ordinances, *Zach. 4. 12.* Secondly, It doth assist and help in holy Duties
D and

34 *Properties of the Spirit of God.*

and Ordinances, as in Preaching, *Isa.* 61. 1. in praying, *Rom.* 8. 26, 27. in Sacraments, *Mat.* 3. 11. Baptizing us inwardly, and making us Christians within, *Rom.* 2. 29. and the word which Christ speaketh concerning eating his flesh and drinking his blood, are Spirit and life, *Joh.* 6. 63. And by one spirit we are all, whether Jews or Gentiles, baptized into one body, and are made to drink into one spirit, *1 Cor.* 12. 13. So we sing with the Spirit, &c. *1 Cor.* 14. Thirdly, When the gifts of the Spirit were undeniably poured out plentifully; and that Prophecy of *Joel* was unquestionably fulfilled, *Act.* 2. 16, 17. those upon whom those gifts were poured out, and in whom that Prophecy was fulfilled, did highly prize holy Ordinances; they were baptized and continued daily with one accord in the Temple, and in the Apostles Doctrine, and fellowship, and breaking of Bread and Prayers, *Act.* 2. 41, 42, 46. And the gifts then poured out, were prin-

Properties of the Spirit of God. 35

principally to fit and furnish men for the work of the Ministry and other Ordinances, *Ephes. 4. 8. 11, 12.* particularly they were taught to prize the Ministry: *Cornelius* was not of a Captain made a Preacher, nor did the Angels preach to him, or send a gifted Brother to him, though he had a devout Soldier, and Servant that waited on him; yet he was to send, and Peter came from Toppa to Cesarea straight, which was about thirty six miles, *Act. 10. 4.* In *Acts 8.* the Spirit finding the Eunuch reading, doth not himself interpret, but bids Philip go joyn himself to the Chariot, and Philip Preached Jesus Christ to the Eunuch: Indeed the Spirit of God hath sometimes wrought without, or above the Word and Ordinances; yet never wrought against them, it hath sometimes strengthened their Authority and Use, but never weakened them: But the evil Spirit is an enemy to holy Ordinances, to Prayer, resist-

36 *Properties of the Spirit of God.*

ing the Priest, as he was standing to Sacrifice and Pray, *Zach. 3. 1.* To Preaching, *1 Thes. 2. 18.* and thereupon *Elimas* withstanding *Paul*, is called *a child of the Devil*, *Act. 13. 10.* he endeavours to draw Ministers into sins and snares, *Luk. 22. 32.* He is an enemy to Baptism, he moved some to *despise the Counsel of God, and not to be Baptised of John*, *Luk. 7. 30.* He perswades Witches, Wizzards, and open Apostates, to renounce their Baptism received in their Infancy, that they may be more devoted to his Service. As soon as Jesus was Baptised, Satan fiercely tempted him, *Luk. 4. 1.* and entred into *Judas*, as soon as he had received the Sop, *Ioh. 13.*

Object. *Is Satan in no case, a friend to holy Ordinances?*

Ans. Satan is never a friend to Ordinances in themselves, or to Ordinances as holy; though he do not always appear plainly against all Ordinances; he may seem to be zealous

for them, in these Cases. First in case there be som usurpation, either on the part of the person sadministring them, or on part of the persons which partake of them: Though Satan be an enemy to the right offering of incense, sacrificing, preaching of the Word; yet he liked *Corahs* offering Incense; *Sauls* Sacrificing, giving of holy things unto Dogs, casting Pearls before Swine, coming to the Marriage Feast without a wedding Garment; unworthy communicating, whereby *men are guilty of the Body and Blood of the Lord*; so though he be an enemy to *Timothy*, and other Ministers, and their sound Doctrine and Teaching; yet he is not an enemy to all Teaching; he will admit that men shall get themselves an heap of corrupt and flattering Teachers, 2 Tim. 4. 2, 3. and that *Feroboam* should set up Idolatrous Priests of the lowest of the people, and consecrate whosoever will (which yet indeed were good enough for their Gods, for they

38 *Properties of the Spirit of God.*

were but Calves) so he sets up false Apostles, false Ministers; and As Jannes and Jambres resisted Moses, so do these men resist the truth, being men of corrupt minds, reprobate concerning the faith. Secondly, In case there be some notorious pollution, prophanation, or corruption of that Ordinance, which Elies Sons were in their Sacrificing guilty of, 1 Sam. 2. 12, 13. whereby not only themselves were made vile, but the Lords people (possibly the better part of them) were made to transgress, because they abhorred not only that corruption, but also the offering of the Lord, because of it. Thirdly, In case that Ordinances be set up against Ordinances, Church against Church, and Altar against Altar: Some (saith Paul) Preached Christ of envy and strife and contention, Phil. 1. 16. those which say, they are of Christ in opposition to Peter and Paul, are reprov'd, 1 Cor. 1. 12. so far as the holiest Minister that lives, doth

Properties of the Spirit of God. 39

doth never so rightly and skilfully
Preach the Word, or administer other
Ordinances, in contention and oppo-
sition to any faithful (though possibly
not so well gifted) Minister or people;
he therein doth the work of Satan and
not of God.

CHAP.

C H A P. V.

*Of the Spirit of Prayer and
Supplication : Shewing
how he doth assist in
Prayer.*

THat the Spirit doth help us to Pray, I need not to prove, only I shall endeavor to search out the manner how he helps: And that *First, Negatively. Secondly Affirmatively.*

First, The Holy Ghost doth not immediately inspire the Method, Matter, words of Prayer; as he inspired the holy men of God in their Prophecy and Penning of holy Scriptures, for if he did, then as those Prophecies were purely divine, infallible, free from any fault or failing, corruption
ye

yea and indiscretion in the form; phrase, method or manner of them; so also should the words of our Prayers be also perfect, purely divine, infallible, &c. but by sad experience we find the contrary.

2^d. It had been a sin (I conceive) for the Prophets or men of God not to have delivered the very same Message they received of the Lord, both for matter, manner and method; but it cannot be conceived to have been a sin in any Saint of God, against the guidance and governance of Gods Spirit; if he had used another Method or Phrase of words in his morning Devotions, then then he did.

Secondly, The spirit is not in our prayers properly, the *person praying* or petitioning; that is below the High and Holy Spirit of God: *Annius*, *Macedonius*, and others more lately, do abuse, *Rom. 8. 26, 27.* and finding him (as they fancy) upon his knees, they degrade him from his Deity; but

but *Augustine* Answers, the Spirit is said to Pray; as we say *Solomon* builded the House, yet he was a Magistrate, a King, not a Mason or Carpenter; he directed how to build, found out Workmen, furnisht them with Materials and Money, for the work: Indeed all the Persons in the Trinity are Authors of our Supplications, as well as of our Sanctification: *Opera Trinitatis ad extra sunt indivisa*; but every one in his order; the Father and Son do Sanctifie, and also help us to pray, by the Holy Ghost.

Thirdly, The Spirit doth not make Intercession for us after the same manner that Christ doth, *Romans 8. 34.* Christ maketh Intercession in Heaven, presenting himself to God for us, as the high Priest did bear the names of the children of Israel upon his Shoulders, and upon his Brest-Plate, noting to us that he would bear them up, and bear them out, that he loves them, and they lie near to his heart, *Exod. 28. 12. 28. 29.*

but

but the Spirit of God doth make Intercession in us upon Earth; there is a vast difference (which somewhat doth resemble this) between directing or drawing up a Petition to a Prince or State, and the preferring, presenting it, speaking to it, and pleading for it; the one may be done in the Country, the other must be done at the Court.

Fourthly, The help of the Spirit of God in Prayer, is not to be understood exclusively, with relation to other Ordinances, as though he did not help Godly Ministers to Preach, and Godly men to hear, remember and practise, as well as to pray; for the Sons of God are led by the Spirit in the one as well as the other, Rom. 8. 14. and he (as hath been before shewed) is the Spirit of wisdom, of the fear of the Lord, and of grace as well as of Supplication: Now these have a general influence upon the whole conversation and not only upon Prayer: We are to walk in the Spirit, to sing with the Spi-

Spirit, to serve God in the Spirit, Rom. 1. 9. Ioh. 4. 24.

Fifthly, The help of the Spirit of God doth not prohibit, evacuate or invalidate other helps; *Joh*n did not sin in teaching his Disciples to Pray, *Luk. 11. 1.* nor did the Disciples of Christ sin in desiring Christ to teach them to pray; and yet they did not consider Christ as God, as Head of the Church, or Saviour of the world, but as their Master, pressing him with the example of *Joh*n the Baptist; and perswading him to imitate it: they (it seems) did not understand, or not remember the mind and meaning of Christ, in his Sermon, *Mat. 6. 6, 7.* (brief notes whereof are in *Luk. 6.*) Therefore they here desire that he would teach them to pray; and our Saviour saith not, *ye have the Spirit, therefore you need not to be taught,* nor saith he, *Joh*n was to blame to teach them to pray, nor. *I will teach you as being the Head of the Church, but I ought not*

not to teach you as your Master, no, I will send my Spirit to teach you, and in the mean time I will not help you; but he teacheth them again, giving them hence, a special rule of direction; to whom, for what, and in what manner and order they ought to pray; as also we have a short directory, 1 Tim. 2. 1. And the Israelites were appointed to take unto them words, Hosea 14. 2. though the Spirit of God doth put us in remembrance, Ioh. 14. 26. yet Ministers also may; yea must put people in remembrance of what is necessary, 2 Pet. 1. 12. 15. the same may be said of Prayer.

Thus much for the *Negative*, how the Spirit of God doth not help in Prayer.

Now I shall endeavor, by the help of his Spirit and your Prayers, to shew Affirmatively how the Spirit of God doth help in prayer; and that help is of two sorts, Habituating, or Actuating; the one is more remote, and the other

other more neerer: The one qualifies the person praying, the other the Prayer it self.

The Spirit of God as to the person, is First, an *Enlightening* Spirit. Secondly, an *Enlivening* Spirit. Thirdly, an *Enlarging* Spirit.

First, He is a Spirit of Light, *enlightening* the person, discovering our needs, necessities, our dangers and duties, our cases and cures, he shews us our sins, our selves, and the means of our Salvation, *Iob. 16. 9.* and consequently what we should pray for.

Secondly, He is the Spirit of Life, *enlivening* a man, *Rom. 8. 2.* When God made man, he breathed into his Body the *Breath of Life*, and when a man is converted, the Spirit of Life is breathed into the soul; as the body without the soul is dead, so the soul without this Spirit of Life is dead also: A man that marries an Inheretrix, is Tenant by the Curtesie of *England*, if he beget a Son, which is born and cries, it is

is much presumed, that if there be life there will be crying; The Spirit of grace, is the Spirit of Supplication, *Zach. 12. 10.* *Paula* new born Babe, falls a crying, *Act. 9. 11.* without life there can be no crying.

Thirdly, He is the Spirit of Liberty, and not of Liberty only, but of *Adoption* also, enlarging the soul with faith and love to God, *Rom. 8. 15.* only Sons can call God father; Christ in his Prayer called God Father, fix or seven times, *Ioh. 17.* This Fatherhood is a good foundation of Faith and Prayer; Christ taught us to call God our Father; children cry Dad and Mam.

I shall now come to those Acts of the Spirit, that are nearer to, and have more influence upon the Prayer: Which are these,

First, The Spirit of God doth invite, excite us to pray, as Satan suggests evil motions to hinder it, so the Spirit of God suggests good motions,

Rev.

Rev. 22. 19. The Spirit saith, *venite oramus*, come let us pray.

Secondly, The Spirit of God doth discover to us our present wants and needs; that we, *which* of our selves *know not what to pray for*, may know what to pray for, *Rom. 8. 26.*

Thirdly, The Spirit brings to our remembrance the savory and suitable phrases and passages of holy Writ, especially the precious Promises which are most pertinent, are brought to our minds and memories by this Spirit of Promise, *Ioh. 14. 26. Eph. 1. 13.* Promises and Prayers are like figures of 6. and of 9. the very same figure, only the Promises like the figure of 9. do bend downward, and Prayers like the figure of 6. do point upward.

Fourthly, He excites, corroborates and strengthens the graces of prayer, faith, hope and love, &c. That they lye not as sparks under the ashes, he fills the Sails of the soul with a fair wind, and carries it with a full sail

sail, Heb. 10. 12. as Satan filled the heart of Ananias and Saphira to lye; so he fills the hearts of the Saints to cry: Our hearts (saith one) are dead and dull, and lye like a Log in a Ditch, and though we toil and tug with them, we cannot lift them up, but *εναντιοναμβάνα* he enlivens our graces and raises up our souls, Rom. 8. 26.

Fiftly, He enlargeth our affections in prayer, *with sighs and groans that cannot be uttered* in words or phrases, as one who is so sore burden'd, oppressed and grieved, that he cannot express it, Rom. 8. 26.

Sixtly, It teacheth us to take care and make conscience, that now, especially in Prayer, we offend not in our tongue, Psal. 39. 1. It restrains that petulancy and extravagancy of words and wit, great swelling words of vanity, vain babblings, idle repetitions, &c. and so far as the Spirit doth assist us in our words, he teacheth us to pray in the words of truth and soberness.

E

CHAP.

C H A P. VI.

Shewing the difference between the Spirit of Grace and Supplication, and the common gift of Prayer.

THe help of the Spirit of God is not in all alike, some have only a *common gift of Prayer*; such are as *canting Beggers*, which by use and custome have got an artificial trade of begging; such were the cunning women in *Iewry*, and the like in *Ireland*, that have *Lachrimas venales*, Tears to sell: and others have a *special gift of grace of Prayer*; and though even the common gift be from the holy Ghost, 1 Cor. 12. 3. Yet I shall crave leave thus to distinguish these works, by

calling the first of them, *the gift of Prayer*: and the second I shall call (as *Zachary* calls it, *Zach. 12. 10.*) The Spirit of Prayer; And thus they differ.

First, Hypocrites may have the gift of Prayer as well as the gift of Prophecy, *Mat. 7. 22.* so had *Judas*; but only the Saints have the Spirit of Prayer, *Rom. 8. 26, 27.*

Secondly, Possibly all Saints have not the gift of Prayer, or skill to conceive and compose a Prayer suitable to their several occasions, as Children, or Babes in Christ; but all Saints have the Spirit of Prayer, *Rom. 8. 15.*

Thirdly, The gift of Prayer is only exercised in *vocal* Prayer, and that in *conceived* Prayer too; but the Spirit of Prayer may be found in silent Ejaculations, as in *Nehemiah, Ch. 2. 4.* and *Hannah*, whose words were not heard, and *Eli* supposed she had been drunk, but she was full of the Spirit of God, as they were, *Act. 2.* Yea,

52 *Difference of the Spirit of grace.*

though a word be not uttered, *Ex. 14. 15.* the heart hath a tongue that God can hear; *Jesus Christ prayed the same words thrice*, though he *had not the Spirit by measure*; and he exercised the Spirit of Prayer as much, or more, the last time, then the first: So we may sing *Dauids Psalms* in the spirit, *2 Chron. 29. 30.* Hence it also follows, that Tyrants may rob us of the exercise of the gift of Prayer, but not of the Spirit of Prayer; *the tongue of the Spirit cannot be cut out*; when a man cannot speak, the Spirit may pray.

Fourthly, They that have the gift of Prayer, they have apt expressions, outward enlargements; they court God, and complement with him, profess more then is true, and promise more then they mind to perform, *they draw nigh to God with their mouth*, *Matth. 15. 8.* But they that have the Spirit of Prayer, have sometimes (yea at all times when their Spirit is lively) deep

deep impressions upon their heart, devout affections, soul enlargements; sighs and groans of the soul, are the life and soul of Prayer, sighs and sobs, grieving and groaning are good Rhetorick in the Closet, between God and us; their affections are too big for their expressions, *Rom. 8. 26, 27.* words are but the outside of Prayer.

Fiftly, The gift of Prayer is only or chiefly of use, when we joyn with others; the Spirit of Prayer is of as much use when we are alone.

Sixtly, The gift of Prayer is apt to puff men up with pride, because he can pray better then others, it makes men censorious and contemptuous of others saying, or thinking at least, *I am not as this Publican, Luk. 18. 11.* or *stand by thy self, I am more holy then thou, Isa. 65. 5.* But the Spirit of Prayer doth shew men so much of their own wants and weakneses, that they are ashamed of themselves, that they are humble, mean in their own eyes,

54 *Difference of the Spirit of grace,*
and prefer others before themselves ;
the one is easily taken notice of by
men, and hath the praise of men ; but
the Spirit of Prayer is only known to
him that *searcheth the hearts*, Rom. 8.
26, 27. Could we discern who hath
the Spirit of Prayer, we might discern
who is the Child of God ; the Father
hath compassion on his sick Child,
though it cannot speak articulately,
nor speak at all, but only sighs, groans;
looks upon his Father, and then his
Bowels yearn.

Seventhly, Our living in known
sins, and loving them, may possibly
not hinder the gift of Prayer, but it
cannot but damp the Spirit of Prayer :
true, our sins may meritoriously de-
prive us of all gifts, yea common gifts,
but sin is not so diametrically oppo-
site to gifts, as it is to grace, and the
Spirit of Prayer; for the Spirit of Sup-
plication is also the Spirit of Sanctifi-
cation, Rom. 1. 4. the Spirit of grace,
Zach. 12. 10. A little Box with Ci-
vet

vet in it, will smell long of it after-ward; *Prayer is a conference with God, a company keeping with him*, and every man is better by that company and conference: He that refrains not sin, may be said *to restrain Prayer from God*, Iob 15. 4. Supplication will either subdue sin, or sin will cause Prayer to cease, either Prayer it self, or at least, the spiritual performance of it.

Eightly, He that hath only the gift of Prayer, may make frequent mention, and have some general minding of Jesus Christ: But he that hath the grace of Prayer, lays all his weight, and leans only upon the Lord Jesus, in whose Name only he hopes to be heard.

Ninthly, The one is satisfied with the performance of the duty, and resteth in the work done, especially if he have the praise of men; the other is not satisfied with any thing on this side Grace, and the Love and Favour of God.

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Lastly,

56 *Difference of the Spirit of grace, &c.*

Lastly, To omit more particulars, every certain sign of Faith, Hope, Love, or other the sanctifying or saving Graces of Gods Spirit, is a sufficient Character of the Spirit of Prayer, as it is distinguished from the common gift of Prayer.

I have been the more careful to shew this difference, because some mens gifts in Prayer have been such a snare to some well minded weak souls, that they presently thereupon deemed them to be Saints; yea and greedily embraced their errors, and wicked practises.

CHAP. VII.

Of the Spirit of Prophecy, mentioned, Act. 2. 17, 18.

THE Lord here promiset^h a plentiful, powerful, and withal, a prudent effusion of his Spirit (for he saith he will not only *drop*, but *pour*, and yet not *all* my Spirit, but *of* my Spirit) on all flesh, men of *all Nations*, *Gentiles* as well as *Jews*; men of *all conditions*, sons or servants; men of *all ages*, old or young; persons of *both Sexes*, sons or daughters; and that they shall Prophecy: Now Prophecying frequently in holy Scripture, and probably in this place, is a *speaking to men to edification, and exhortation and comfort*, 1 Cor. 14. 3. The Sum and Substance of their Speech, for the matter thereof, was τὸ μεγαλῶσαι

τὸ ὁῦν, *the great things of God*, verſ. 11. Probably ſuch great things as the bleſſed Virgin did praiſe God for, *viz.* the Incarnation, Conception, Nati- vity of the Lord Jeſus, *Luk. 1. 49.* and alſo the Innocency, Miracles, Death, Paſſion, Reſurrection, Aſcenſion of the Lord Jeſus, who is called *won- derful*, *Iſa. 9. 6.*

As for this Sermon of *Peter*, it is not recorded for an Epitomie of what they ſpake, but an Apologie and Juſti- fication of their perſons from that baſe imputation of drunkenneſs, and alſo of their Doctrine, from Falſehood and Novelty, by proving it by the old Teſtament.

Viſions and Dreams, being both of them divine representations of things to men, do thus differ: Dreams are to a man when aſleep: Viſions are re- presentations of things to the eye, ei- ther of the mind or body when awake. Dreams & Viſions are but dimmer & darker representations of Gods mind;
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God did ſpeak more freely, clearly, friendly, *familiarly to Moſes*, Numb. 12. 6, 7, 8. And now in theſe laſt days he hath ſpoken to us by his Son, Heb. 1. 1. they both of them differ from Propheſying (though ſuch were called *Seers* and *Dreamers*, 1 Sam. 9. 9. Deut. 13. 1. Prov. 29. 18. Iſa. 1. 1. for man is meerly *Paſſive* in the one, and *Active* in the other; by Dreams and Viſions God ſpeaks to men, Pſal. 89. 19. Numb. 12. 6. by Propheſying one man ſpeaks to another, 1 Cor. 14. 3. In the one they receive Inſtruction, and by the other they vent it; their Dreams and Viſions did furniſh them for Propheſying. The great Queſtion is, When, and in Whom this Propheſie was fulfilled: which I ſhall endeavour to answer in certain Propoſitions.

The Firſt is, It is moſt plain and certain, that the Propheſie was fulfilled at that time; ſo *Peter* doth aſſert, *verſ. 16.* and the Spirit did then deſcend

60 *Of the Spirit of Propheſie.*

ſcend upon them, and they began to ſpeak with other Tongues, *Act. 2. 2, 3, 4.* and they that (probably) in the morning could underſtand none but their Mother Tongue, *Act. 10. 44, 45.* nor could read one letter of the Book, were by the Spirit enabled not only to read, but to underſtand and tranſlate the *Hebrew, Greek, Syriack, Arabick,* into their own Mother Tongue; yea to ſpeak and Preach in ſeveral Tongues, the wonderful things of God, *verſ. 11.* as able, yea more ably then if they had been Maſters of Arts, Doctors of Divinity, Profeſſors of the *Hebrew; Syriack, Chaldee,* and the other Languages; yea they were able to deliver ſound Doctrine, and to diſpute for it, *Act. 6. 9.* This was a wonderful and miraculous pouring out of the Spirit, ſhortly after Chriſts Aſcenſion into Heaven, and for the honor of it, *Ephes. 4. 8.* and in performance of his promiſe to his Apoſtles, *Act. 1. 4. 5.* and immediately preceding in order of time,

time, as well as of the Text; thoſe ſtrange prodigies that threatened the ruin of *Jeruſalem*, Verſ. 19, 20. That God might have a Church amongſt the *Gentiles*, before the fall of the Jewish Church: And as the miraculous confuſion of Tongues was the caſting off of the Heathen, *Gen.* 11. 7. ſo the gift of Tongues in this variety, was a means of their converſion. And if the Prophecy was fulfilled at this time (as doubtleſs it was) it is enough. Sundry Propheſies neither have been, nor ſhall be any more fulfilled then once, it is too much when a Propheſie is fulfilled once, to expect it ſhould be fulfilled again; or becauſe it was fulfilled in one Age, therefore to expect it ſhall be fulfilled in every Age.

If this Text was fulfilled after this time, it muſt be underſtood *principally of the Apoſtles*, for they that ſpake in this place were *Peter* and the Eleven, *Acts* 2. 14. called *Galileans*, verſ. 7. and therefore their Preachings and Pro-

Prophecying were the principal accompliſhments of this Propheſie : And then *Secondarily*, *Of Prophets and Prophetesses*, 1 Cor. 12. 28. Such as *Agabus* was, and the Daughters of *Philip* the Evangelist, *Act. 11. & Act. 21. 10.* Indeed it were to be wiſhed that *all the Lords people were Prophets*, but not that they may Propheſie till they be Prophets, and may lawfully do it : Now the word Prophet always imports a diſtinct Order, Office and Calling from others ; The Apoſtle forbids women to Preach, though the Corinthian women might be as well or better gifted then any woman or man now adays is ; yet certain the Apoſtles did not forbid thoſe women whom my Text doth allow to Propheſie, and whoſe Prophecying is here mentioned as a bleſſing, as well as the Prophecying of men : had ſuch Prophetesses as *Deborah* and *Huldah*, and the Daughters of *Philip* the Evangelist, came to *Corinth*, or if they were

were now alive, they might Propheſie by virtue of a ſpecial Calling and Office, and none ſhould either forbid them to Propheſie, or being uncalled (what ever gifts he may ſeem to have) imitate them in Propheſying. And Thirdly, *Of the ordinary and perpetual Officers of the Church*, 1 Cor. 12. 28. for ſome of the gifts which Chriſt gave to men at his Aſcenſion, did fall upon them alſo, Eph. 4. 11.

The third Proposition, This Propheſie is not rightly and regularly fulfilled, in the Preaching of uncalled and ungifted men: For Firſt, As they have no lawful ordinary Call (as might eaſily be proved; yea, is already by thoſe which profeſſedly undertake that work) nor have either Dreams or Viſions, or any other extraordinary ways of receiving the materials of their Preaching. ſo they have not any extraordinary Call, above what many others have, which are gifted as well as they (ſave that poſſibly theſe
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are leſs bouted and adventurous then
then they (to give it no worſer name)
which yet do not, *dare* not Preach,
nor can it be charged on theſe as a ſin,
that they do not Preach, as it would
be a ſin, and a great one too, if they
did not Preach which are called to it.
Secondly, They ſeem to be highly
conceited of their Parts and Gifts;
they judge *any one ſufficient for theſe*
things, being *ſwift to ſpeak, ſlow to hear*,
like humor, hardly kept within its
own bounds; no Text too hard for
them to expound; no difficulties
which they cannot unty: once them-
ſelves ſaid, that the work of the Mi-
niſtery, was enough to take up the
whole man; and that it was not fit
that the graveſt, godlieſt, ableſt Mini-
ſter ſhould be a Juſtice of Peace, or in
any civil Authority; but not only Mi-
litary men, but even Handicrafts-men,
can all the week day entangle them-
ſelves in the affairs of this life, and on
the Lords day diſcharge the higheſt
and

and hardeſt work of the Miniſtery, whereas it is more ſcriptural and rational, that Miniſters ſhould execute civil Offices, then that Souldiers or Handicrafts-men, ſhould execute Miniſterial Offices, and there are more preſidents of the one, then of the other. Thirdly, They very frequently deſpiſe the Miniſtry (which is an *office*, and a *worthy work*, 1 Tim. 3. 1.) and *Ordination by the hands of the Presbiter*, which is an unqueſtionable Ordinance of God, uſed and approved by the Apoſtles and Apoſtolick men, upon whom God poured out more of his Spirit, then theſe can pretend unto; and alſo preſcribed and commanded by them, in the Epistles to *Timothy* and *Titus*. Fourthly, All the Errors, Heresies, Blaſphemies, Rantings, Quakings, of theſe times, have been bred and fed by the Preaching of un-called perſons in *New-England*; the Doctrine of the Familists, Anabaptiſts, Antinomians and Libertines,

was bred and brought up in those Nurseries, saith M^r Weld: All the Ministers of *England*, since the Reformation, have not broached so many Heresies and Blasphemies, nor perverted a fourth part of the number that these pretended Prophesiers have done in a few years; hence it is that the *Arminians* in the *Netherlands*, and Heretical and Schismatical persons elsewhere, are usually for this liberty of Prophecyng; now the abounding and tolerating of errors (not to speak how destructive it hath been by consequence to the lives of men) is far worse the most cruel persecution; for the one is but destructive to the body and outward welfare of Christians; but this is destructive to the souls of men; divides and subdivides the Church; subverts the faith and graces of the Spirit: In the one true Religion was crowned with Martyrdome, whereby the Gospel was much honoured; and *sanguis Marigrum*, was se-

men Eccleſia; but in the other true Religion is extremely diſhonoured; yea loſt in a crowd of falſe opinions, and patience and perfeverance alſo; the one did but *occidere Presbiteros*, the other *Presbiterium*. Fifthly, Theſe gifted mens preachings are either rude, rambling, looſe diſcourſes, having no method nor matter of weight in them; whereas the Spirit of God gave the Apoſtles *arabbiſe* *to ſpeak apothegms*; Act. 2. 4. wiſe and weighty ſentences, not many words to little purpoſe, as phrantick, phantaſtick men do, *Act. 26. 25.* or if their Preaching be ſound and ſolid, they either ſteal their matter from others (as poſſibly) ſome idle ignorant Miniſters alſo do) to pretend that they are Prophets too; but *the Lord is againſt them*; Jer. 23. 30. or they have little variety thereof, if our gifted men ſhould be ſo much and often for many years together in one place employed, as ſome Miniſters of the Goſpel are;

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their ſhallowneſs and emptineſs would eaſily appear. Sixtly, Satan I fear hath an hand in this buſineſs, for how eaſily can he *transform himſelf into an Angel of light*, 2 Cor. 11. 14. and counterfeit the Spirit of God upon the ſoul, as amongſt the *Jews* he made uſe of falſe dreams, and lying viſions, *Ier.* 23. 25. 27. 32. *Dent.* 13. 1. *Iſai.* 28. 7. & 14. 14. *Ier.* 23. 16. ſo alſo amongſt Chriſtians I read, that *ſep̄tēmes pueri concionantur*, in the order of St. Francis, and Cornelius, Muſ. was an eloquent Preacher at twelve yeers of age, and an aſſertor of Popery in the Council of *Trent*, and many amongſt us were much taken with the child-Preacher, and though ſome gifted men (as in charity I am bound to judge till the contrary appear) have ſincere aims and ends, and do intend to glorifie God, and edify the Church, yet *ſinis operis*, the end of the work (though not *ſinis operantis*, the end of the Worker, and yet the end of the Worker alſo,

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so far as Satan hath any hand in it) is to cause the Ministry to be dishonoured and despised, as the most eminent Ministers, the Apostles were amongst them that *did abound in all utterance and all knowledge, and came behind in no gift*, 1 Cor. 1. 5. and Chap. 4. yea to destroy the Ministry; to make every one a Minister and a Magistrate, is to destroy the Ministry and Magistracy, to cause the Seals of the Covenant of Grace, Baptisme, and the Lords Supper, to be sleighted and set at nought, to cause sundry to turn aside unto vain jangling, desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirm, 1 Tim. 1. 7. being not able to clear up any one truth, or solidly state, or determine any controversie, or interpret any obscure part of Scripture, or vindicate the truth of God from Popish, Socinian, Arrian, Arminian Errors: To open a door to the Popish Priests and Jesuites that are come from beyond Sea to

Preach to our Aſſemblies, to revile and raile againſt Proteſtant Miniſters; to vent Errors and Hereſies, to the reproach and diſhonour of the Proteſtant Religion; To furniſh all ſort of men, and ſcratch their itching cares with an *heap of teachers*, for they will not abide *called Officers* or *ſound Doctrine*, 1 Tim. 4. as the adultereſſ too often pleaſeth the unchaſt Husband more then the beautiful yoke-fellow, as Witches and Wizzards are merry at their diabolical fancied Feaſt, as though they did eat and drink the moſt pleaſant and wholeſome meats and drinks: How ſtrange-ly did Satan fill the heart of *Hacket Copinger* and *Arthington*, whoſe ſtory you may read in *Camdens Elizabetha*, as well as ſee the like in very many now adays: To promote thoſe ſins that (in oppoſition to the ſins of the world, and the ſins of the fleſh) are properly and purely Sathanical, viz. Errors, Hereſies, Seduction; for Sa-
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Of the Spirit of Prophecy. 71

tan is not a drunkard, adulterer, a swearer or a covetous person, but a lyer, seducer, that abode not in the truth; to disturb the unity and peace of our Congregations, whilst almost every man is *erring*, an absurd man out of his place, 2 *Thef.* 3. 2. multitudes of souls perverted, very few, saved; a good Protestant of the old stamp, whether conformable or non-conformable, is worth a thousand of these new Saints: Finally, I have heard an ignorant, one distempered in brain and overcome with melancholy, speak excellently of the most divine and deep Mysteries of Religion; and Doctor *Merick Causabone*, endeavors to shew how this may be done by natural causes, and we read that the Anabaptists in *Munster*, having made a Law that all the Citizens should bring their goods into a common stock, there were Maids amongst them, could tell how much every man had left at home,

home, like as *Paul* did diſcern *Ananias* and *Saphirah*: It is eaſie to gueſſe who taught them: Little did *Peter*, (a pious and eminent Apoſtle) think that he acted Satans part, till Chriſt diſcerned and diſcovered Satan, *Mat. 16.*

CHAP.

CHAP. VIII.

*Of the witnessing Spirit,
mentioned Rom. 8. 16.*

EVery matter of worth and weight, is to be transacted before, and proved by two sufficient witnesses; *nus testis, nullus testis*; In the mouth of two or three witnesses shall every word be established; the Apostle produceth here two witnesses of our Adoption & Son-ship, which is a thing of very great consequence and concernment; *our Spirit*, and *Gods Spirit*, and these witnesses depose point blank, *we cry Abba Father*, vers. 15. and this is not a false cry, but a true cry, and *the Spirit it self beareth witness together with our Spirit*, that it is so; the Spirit (as we use to say by way of excellency) the Bible, the
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Scripture, the eminent, excellent, Spirit, Infinite Eternal Spirit, a witness of greater authority, evidence and credit. After the reading of these and other words of Scripture, it is unnecessary (as well as it is beyond my purpose) to prove that the Spirit doth witness that we are all the children of God: I shall only enquire into the manner how the Spirit of God witnesseth. And first it must be granted that the witness-bearing of the Spirit here mentioned, is spoken of, not as a peculiar privilege of two or three or a few eminent Saints, but as the general or usual privilege of all the Saints of God, which are *led by the Spirit, are the children, Heirs of God, and joynt Heirs with Christ*; and how this witness is born, I shall endeavour to shew. 1. *Negatively.* 2. *Affirmatively.*

Negatively, First not by outward voice, as of Christ, *Mat. 3. ult. Mat. 17. 5.* which voyce (saith the Apostle Peter

Peter) was heard of many 2. Pet. 1. 18. 19. this witness is inward and secret, it is *hidden Manna*, Rev. 2. 17. *which no man knows but he that receiveth it*; As Satan can suggest thoughts into the soul which no by-stander can see: So can the Spirit of God set his privy seal upon the soul, and none discern, but the spirit of a man in him. 2^d. The Spirit of God doth not use the Ministry of Angels, though Christs his Sonship was proclaimed by such Heavenly Heralds, Luk. 1. 30, 31, 32. Luk. 2. 9. 13. 3^d. The Spirit of God doth not witness our Adoption, by immediate Revelation and Inspiration: Jesus Christ indeed received not the Spirit by measure, Joh. 3. 34. The fulness of the Godhead dwelt in him bodily, Col. 2. 9. and the Prophets and Apostles were in their measure so inspired, 2 Pet. 1. ult. by virtue of which Inspiration, that which was not Canonical before, was so after, and new Truths and Tenets were
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to be received and beleaved; But now we may say, *are all Apostles? are all Prophets?* Yea, are there now *any Apostles, any Prophets* so inspired. 4th. The Spirit of God doth not witness our Sonship, in such dark and dubious phrases, as *Apollo's* Oracles used to be delivered in; but there is such certainty and clearness in this Testimony, that it doth either altogether, or in a great measure, suspend and silence doubts and distrusts; he that sees the Sun, knows it is bright and light; he that tastes honey, knows it is sweet; and he that tastes the hidden *Manna*, and hears this Testimony, is fully persuaded and satisfied by it, *Rom. 8. 38.* 5th. The Spirit of God doth not witness to all men that they are the children of God; there are multitudes, myriads of men, that never heard it; when we speak of it to them, we are as it were *Barbarians* to them; this high Language of *Canaan* is an unknown Tongue to them; for they must be
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the children of God by Adoption indeed, before they be witnessed to be so: *primus est predicare de esse quam de cognosci*; Yea the Elect of God have it not before conversion, nor usually in the first act of conversion, then they lye under the spirit of bondage, v. 15. and are in the pangs of the new Birth, nor always afterward; for the Testimony is not *de esse*, but *de bene esse*, of a Christian; not their *Diet*, but their *Banquet*, not *common food*, but a *Cordial*; a witness, the most punctual faithful witness, doth but speak when there is need and occasion; he witnesseth not alway, but for alway.

Secondly Affirmatively, The Spirit of God (I conceive) doth witness all, or at least, some of these ways. First, He doth attest *Scripture truths unto the soul*, saying the same in the *breast* of the beleever, that it saith in the *Bible*, by irradiating those truths he making the the light of Gods word brighter, and illuminating the eyes
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78 *Of the witnessing Spirit.*

of the soul, he makes the sight better; so that the divine Authority, Infallibility and Majesty of the Word of God doth appear. I shall instance in two sweet and comfortable Scripture truths: *Blessed are they that hunger and thirst after righteousness*, Mat. 5. 6. (which seems to be the *minimum quod sit*, the lowest, least degree of saving faith) and *Come to me, I will give rest to them that are weary and heavy laden*, Mat. 11. 28. which seems to be the lowest degree of true repentance; The Spirit of God saith to the soul these are true words; I writ them, do own them, and will maintain them, and so he sets his Seal to these truths, as the soul by receiving and beleiving Gods Testimony, sets to her Seal also, *Ioh. 3. 33.* 2^{ly}. He owns the graces that are in beleivers, to be his work, as he doth own the Scripture to be his word, as he doth attest *fidem quæ creditur*, the Doctrine, the Object of faith, so he doth attest *fidem quæ creditur*,

distur, the infused habit or grace of faith; some Officers in Corporations and other Towns, do seal Cloth, Leather, &c. to witness thereby, that what they seal is truly made, rightly drest, or of due length, &c. So the Spirit of God *when we beleeve doth seal us*, Ephel. 1. 13. saying (as it were) this is *true faith*, a *lively faith*, firmly fastened on the word of God; so I might say of Hope, Love, Repentance, &c. for the Spirit of God doth not only *freely give us the things of God*, but also *giveth us to know them*, 1 Cor. 2. 10. 12. he telleth which graces are genuine and which are spurious, which are real and which are counterfeit, he that teacheth us to know *what we do beleeve*, and *that we do beleeve*, love, hope, repent, &c. 3^{ly}. He makes application of the promises to the soul; thy name and mine are not in the Scripture; What an huge Volume would the Bible be, if every Saints name that have been,

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are, or shall be, were written in it? God hath wise and good ends, why this is not done; it is enough that particulars must needs be included in the general, but Gods people (especially at some times) are unapt and unable to make particular application of the promises; therefore God by his Spirit, which is also called *his finger*, Mat. 12. 28. with *Luk. 11. 20.* points at thee or me; when he is a Spirit of conviction or of bondage (as sometimes he is, *Iob. 16. 9. Rom. 8. 15.*) or witnesseth against us, then he *puts our name into the threatnings*, which in the word indefinitely or generally spoken, as cursed is every one that continueth not in all things written in the Law to do them, *Gal. 3. 10.* if you live after the flesh you shall dye, *Rom. 8.* and saith, as *Nathan* to *David*, *thou art the man*, that the soul cannot shift or shuffle off conviction or terror, but when it will witness for a man, then it *puts its name in the promises*, as thus;
 Thou

thou Peter, Andrew, Thomas, Bartholomew, confessing and forsaking thy sin, shall find mercy, *Prov.* 28. 13. *1 Ioh.* 1. 9. When God by his Spirit, as by his hand, takes hold on us, and saith, Thou art mine, and I am thine; and the soul by the hand of faith, takes hold on God, and saith likewise, *Cant.* 6, 3, then there is a comfortable marriage made by joyning of hands.

4. He doth from these raise up much consolation in the soul, and therefore is fitly called the comforter, *Ioh.* 16. 7. And the Kingdom of God is in righteousness and peace and joy in the Holy Ghost, *Rom.* 14. 17.

The certainty and assurance of our salvation doth arise from this, or such a like Syllogisme.

He that believeth shall be saved;

But thou believest,

Therefore thou shalt be saved.

The first Act of the Holy Ghost doth seal the major or first proposition;

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tion ; The second Act doth seale the minor or second proposition ; The third addeth further assurance and evidence, then that which is inferred from the premisses ; The fourth doth raise us up to the joy of this salvation, *Psal. 51. 12.*

But because there are many pretenders to the witness of the Spirit that *have neither part nor lot in this business, for their heart is not right in the sight of God; and as many said, here is Christ, and there is Christ, when he was neither here nor there; so many professe they have the Spirit, which have it not: These are they that separate themselves sensual, having not the Spirit. Jude v. 19. Schismatical persons which say, I am of Paul, I of Apollo, and I of Cephas, &c. may think themselves spiritual, but they are therein Carnal, and walk as men, 1 Cor. 3. 1, 2.* whether there be an immediate witness of the Spirit given by God in some cases, I need not, nor will I now dispute

pute, for these words speak only of such a witness of the Spirit, as together with the leading of the Spirit, is common to all the Sons of God: and this (I believe) I may truly say,

1. The Holy Spirit doth ordinarily, if not alway, witness with our spirits mediately, by the fruits, effects, and gracious operations thereof, or else to what end are marks and signs set down in Scripture, and we commanded to try our selves by them, *1 Ioh. 3. 14. 2 Cor. 13. 5. Gal. 6. 2, 3.*

2. The Spirit of God in the brest of the believer, and the Spirit of God in the Bible, are the same Spirit of truth: and therefore the Spirit of God will not speak *peace to the wicked*, *Isa. 57. 21.* or witness them to be the Sons of God, which by their pride, lying, cruelty, treachery, or allowing themselves in sin, declare themselves to be of their father the Devill, *Ioh. 8. 44. 1 Ioh. 3. 8.* So it doth not condemn the generation of the just,

which are weary and heavy laden, do hunger and thirst after righteousness.

3. The Spirit of God witnesseth in ordinances, or at least, *not without* them, not in the neglect and contempt of them: God indeed doth not tye his own hand, but ours: God can feed with Manna, but will not, when men may plough and sow. How the Spirit of God doth make use of holy Ordinances, we have heard before; those that think themselves *above* ordinances, are indeed much *below* them.

4. There is ordinarily a spirit of bondage, antecedent to the spirit of adoption, *v. 15, 16.* it first convinceth of sin, then of righteousness, *Ioh. 16. 9.*

5. The witnessing Spirit is a working spirit, a spirit of sanctification, *Rom. 1. 4, 5.* canst thou find the work of the spirit, or at least some prints and parcels of that work? A few
grapes

grapes (saith Dr. Sibbs) discover a tree to be a Vine, not a Thorn; and truth of one grace, doth evidence truth of all graces: it is a golden chain God hath linked them together, let none put them asunder.

6. They onely have the witnesse of the spirit that are led by, and walk after the spirit, *vers* 1. 14. Now these words do import both their having and acting of spiritual life: Dead things may be drawn, but cannot in propriety of speech be said to be *led*, or *to walk*.

2. They import motion, a continued motion after some thing that goes before.

3. A willing motion, when the soul is not haled, hurried, or violently forced, but they are led. I cannot enlarge.

CHAP. IX.

*Of the continuance of the
Ministerial Spirit and
Office in all ages, on Isa.
66. 21.*

THese words are a gracious Gospel promise, in which *the Lord of the Harvest* promiseth, it shall be his care and work *to send forth labourers into his harvest*: hee saith not, *You or they* shall take, but *I will take*, viz. from amongst men, *Heb. 5. 1.* lift them up to be over and above the people, call them to be neer to me, accept them, assist them in a peculiar manner, *them* (I say) not *all* the faithfull of the nations, or *most* of them, but *sundry* of them, at least *some of them*. To bee Priests, he saith not Priest, for then
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it might have seemed he had spoken but of one, *viz.* Christ; nor doth he say Prophets, which might seem to be temporary and extraordinary, or Preachers, which some will needs distinguish from officers: but Priests and Levites, which being the names by which the Jewish ordinary constant ministry were expressed, he doth thereby also expresse the ministry of the Gospel.

Priests.] the Hebrew word *קֹהֵן* hath no necessary relation to an Altar or sacrifice, it signifies not *Sacrifices*, but a *Servitor*, a *Minister*. Now publike Ministers were of two sorts, first *Political*. So *Dauids* Sons which were of Judah (*of which tribe the Scripture saith nothing concerning the Priesthood*) were chief Officers, Princes or *Priests*, 2 Sam. 8. 18. *cum* 1 Chron. 18. 17. The second sort of publike Ministers was *Ecclesiastical*, and this ministry hath these two offices perpetually annexed, to it preaching and

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prayer;

prayer; so *Samael* when deposed from his Civil power, would bee a Priest still, and would not cease to pray for them, and by preaching shew them the right way, 1 Sam. 12. 23. the Priest was to be a kind of mediator, a middle person between God and the people, and so was ministerially to make reconciliation, 2 Cor. 5. 19. In *linea ascendente*, as he looked upward, he is but *Minister Dei*, in *linea descendente*, as he looked downward, he is the *Master of the Assembly*, Eccl. 12. God looks upon him as standing for the people, and in their stead. Heb. 5. 1. and people look upon him as standing for God, and in his stead as an *Embassador of God*, 2 Cor. 5. 20. and therefore sometimes he is to be Gods mouth to the people by preaching; and the peoples mouth to God by prayer. Now preaching and prayer was either ceremonial or morall. Sacrificing was ceremonial praying; faith and prayer were the soul, the substance

substance of those sacrifices, without which the sacrifices and sacrificers, were but dead carcases and carrions, and did stink in Gods nostrils: Expiatorie sacrifices were prayers, especially for pardon of sin through the Sacrifice of Christ; gratulatory sacrifices were prayes and thanksgivings for the mercies of God in Christ: Sacraments, and other ceremonial observances, were their preaching, they were their Gospel. The Old Testament was but *Evangelium velatum*, Christs face with a mask on it, the New Testament is, *Evangelium revelatum*, Christ unvailed, revealed, that now we see him with open face, 2 Cor. 3. 18. and the office of Priesthood, which was in the time of the Old Testament, was not by Christ utterly extinguished, but changed; Heb. 7. 12. The English word Priest, is an Honourable name of it self, though now partly, because of the Idolatry, Ignorance, Iniquity, both of the

the Popish Priests, and of too many Ministers, and principally because of the impiety and prophanenesse of the times it be degenerated and become, a reproach; it is derived of the Latine *Presbyter*, or rather from the Greek *Πρεσβυτερος*, a name very frequent both in the Septuagint of the Old, and Original of the New Testament.

The word [Also] signifies that this is an additional promise to the former, that the Gentiles should not only be *Profelyted*, as v. 20. but also *Priested*; Several of them were profelyted before, but the Priests and Levites were not of any but the Jewish Nation, nor of any Tribe but the Tribe of Levi; and therefore this Text is certainly fulfilled amongst the Gentiles.

All that I purpose to do, is to shew the continuance of publike Ecclesiastical Officers, or Ministers from the creation to the consummation of the world.

Adam

Adam the first man, was the first Priest, a Priest at first without a people: as a man may have Commission to be a Colonel which yet hath no regiment; a Priest for himself, then for himself and wife, then for his children also, which did multiply and replenish the earth: *Cain* and *Abel* did not offer up their own sacrifice, but brought them to *Adam* to be offered by him, *Gen. 4. 3, 4.* doubtless *Adam* offered sacrifice before, but there is no direct mention made of it, because (possibly) no such notable accident fell out therein, as in the sacrificing of his Sons: but doubtlesse they learned of *Adam* to sacrifice; and those beasts are supposed to be offered up in sacrifice, of whose skins God made *Adam* and *Eve* their Coats, *Gen. 3.*

Under *Adam* whilest he lived, and after him when he was dead, the first-born were Priests, the heads of the houses, Fathers of Families, did feed their Families; the Church being then Dome-

Domestical, the Government was Patriarchal, such were *Seth*, *Enos*, *Cainan*, and *Enoch* the Prophet, *Jude* v. 14, 15. and others until the flood, and then *Noah* was a Priest and offered sacrifice, *Gen.* 8. 20. and preached righteousness, *2 Pet.* 2. and had a natural Sacrament, the Rain-bow. A remainder of this is still in Families, every man being a King to rule, a Prophet to instruct them, a Priest to pray for them, as *Iob* did, *Iob* 1. 5. and to blesse them in the Name of the Lord: and hence it is that under the name of *Father and Mother* in the fifth commandment, are included both Civil and Ecclesiastical Parents, as well as Domestical, because at the time of the promulgation of the Law, Parents were Princes, Priests and Prophets of his Church. So *Abraham* was a Priest, offered sacrifice, received the promise, and circumcision the seal of it, and did instruct his children and servants, *Gen.* 18. 19. (Hence *Isaac* knew

knew what he went about, and asked for a Kid or Lamb for a burnt-offering, *Gen.* 22.) After him *Isaac* and *Jacob* were the Priests; yea in Egypt God made his mercy visible, in sparing the first-born which were dedicated to God, *Exodus* the 11. 4, 5, 6. and of this sort were those Priests, we read of *Exod.* 19. 22. Indeed God did not tie his own hands in this, *Cain* being excommunicated and put out of Gods presence for his bloody act; *Seth* his younger brother was put in, *Gen.* 4. 14. 16. So *Sem* was not *Noah's* eldest Son (though named first for dignities sake) for *Japhet* was his elder brother, *Gen.* 10. 21. *Sem* was the Father of *Heber*, and of the *Hebrews*, the Church of God: and *Japhet*, of the Gentiles, which then were not (though afterward they, or some of them did become) members of Gods Church; and I beleeve that *Sem* was he which was called *Melchizedek*, for he lived sundry years in the

the time of *Abraham*; and who else could be a King and Priest in Gods house, and greater then *Abraham* but only *Sem*: So God rejected *Eſau*, and *Jacob*, the blessing and the Principality and Priest-hood, which was annexed to the primogeniture, though *Eſau* prophanely sold it, and *Rebecca* dealt indirectly about it, yet the Lord confirmed it, *Gen.* 25. 31, 32. Then the Tribe of *Levi* was separated to be Priests and Ministers to the Lord, instead of all the first-born, *Numb.* 3. 40. and *Aaron* was consecrated an High-Priest, and after him *Eleezar*, though the High-Priests office did not long continue in his family, possibly the High-Priests in that troublesome and changeable time had sinfully complied with toleration, that every man might do what is right in his own eyes, *Iudg.* 17. 6. & 21. 25. and with the wandring of Priests and Levites for want of settled maintenance, *Iud.* 17. 6. & 19. 1. and therefore

therefore *Eli* of the Family of *Ithamar* was made Priest, who also again being indulgent to his Sons, that were horribly prophane, the Priesthood returned to the family of *Eleazar* in *Zadok* (and there God remembered *Phinehas*, Num 25. 13) whom others succeeded even in the time of the captivity, for though they did *eat the bread of affliction, and drink the water of affliction*, yet *their eyes did see their teachers*, according to Gods promise, *Isa. 30. 20. Jer. 33. 18. 21.* and sundry of their Priests did return with them from captivity, *Ezra 2.* Yea the Priests and *Levites* were continued till Christs time. *Zachariah* of the *course of Abiah*, and his *Wife* of the *Daughters of Aaron* is mentioned, *Luc. 1.* and Christ bade them *show themselves unto the Priests*, *Matth. 8. 4.* bade them *hear the Scribes and Pharisees sitting in Moses chair*, *Matth. 23. 1.* and hee appeared before the High Priest, and answered for himself. *Act.*

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23. To tell of the manifold corruptions and depravations of the Priesthood, mentioned in Canonick and Jewish Church-story, what Idolaters, Apostates, Traytors some of them were, what traditions and humane inventions they observed, what sects, schismes, seditions, wars, tumults, murthers they were guilty of: what buying and selling, what placing and displacing, chopping and changing there was of the High Priests Office, the High-Priests executing the Office sometimes by turnes, and sometimes yearly, (as is conceived in Christs time, *Iob. 11. 49.*) and sometimes the High Priests Office was conferred on those that were not of *Aarons* Line, nor of any of the other Levitical Families, and one *Ananias* one of the Priests of Babylon, was thrust into that office: I say to expresse these things largely, would fill a volume; and yet the Lord (you see) preserved the essence of the Priesthood

hood in the midst of all these confusions and corruptions, Jesus Christ had all the Priesthood of the Old Testament concentrated in him, therefore he is called *our High Priest*, Heb. 3. 1. or the chief Officer of the Old Testament, *a Priest after the order of Melchisedeck*, the greatness of whose Priesthood the Apostle proves by his blessing Abraham and tything him, Heb. 7. 2. 4, 5, 6. and consequently of the Priesthood of Jesus Christ, who receiveth Tythes, of whom it witnessed that he liveth, v. 8. hath an *unchangeable Priesthood*, and is able to save to the uttermost them that come to God by him, v. 22. 24, 25. So was he also the Father and Fountain of the ministry of the New Testament, which at first was in Christ alone, hence he is called also *our Apostle*, Heb. 3. 1. *Prophet*, Act. 3. 22. *Evangelist*, Isa. 41. 27. *Chief Bishop or Pastor*, 1 Pet. 2. 25. *Doctor*, Matth. 23. 10. *Diaconus or Minister*, Rom.

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15. 8. As Adam the first Minister of the Old Testament, was a King, a Priest and Prophet, so also was Christ.

The encrease and growth of the Church, was the occasion of the severall Ministers, Officers and offices of the Church; this appears by express Scripture in the Apostle, *Matth. 9. 36.* &c. *Matth. 10. 1.* in the 70. Disciples, *Luc. 10. 1. 2.* in the seven mentioned, *Act. 6. 1, 2, 3.* &c.

Jesus Christ when he ascended up on high, he gave gifts unto men, some Apostles, some Prophets, some Evangelist, some Pastors and teachers for the work of the ministry, *Ephes. 4. 11. 12.* Christ was the chief Pastor, *1 Pet. 25.* then the Apostles, *Ioh. 21. 15.* (which was a three fold renewing of the Apostolick commission, because his three-fold denial of Christ, seemed to degrade him) then the Presbyters, *1 Pet. 5. 2.* *Acts. 20, 28.* Christ was the Arch-Bishop, *1 Pet. 2, 25.* Apostles

stles, Bishops, *Act.* 1. 20. then the Presbytors, *Act.* 20. 28. *Tit.* 1. 7. God sent Christ; he sent the Apostles, *Iohn* 20. 21. Christ ordained twelve, *Mark* 3. 14. *Ioh.* 15. 14. And the Apostles did not only themselves ordain Church-Officers, *Act.* 14. 23. *1 Tim.* 4. 14. but also directed, yea, and charged others also to ordain that there might be a succession of the Ministry after their departure, *1 Tim.* 3. 1. &c. and 5. 21. 22. *2 Tim.* 2. 2. And doubtless *Timothy*, *Titus*, and others concerned, were careful to observe and keep their directions and charge; and Jesus Christ himself promised he would be with the Apostles, not only all their days, but *πάντας τὰς ἡμέρας*, all days and successions of times, *ἕως αἰῶνος*, which is frequently taken for the end of the world, by the same Evangelist, *Mat.* 13. 39, 40. 49. & 24. 3. and therefore includes a promise of being not only with the Apostles, Prophets,

Evangelists, extraordinary and temporary Officers; but also with Pastors and Teachers, their ordinary successors to the end of the world; and in performance of the said promise, we do not only read of Bishops, Elders, Pastors, and Rulers, Ministers, in the Epistles of *Paul*, but also Angels, Elders, Prophets, Stars, which *Christ holdeth in his own Right Hand*, who walketh also in the midst of the seven golden Candlesticks, in the Book of the Revelation; which is a Prophetical History, or Historical Prophecie of the Principal Passages of the Church of God, unto the end of the world, that the holy Bible might one way or other, relate the Principal concernments of the Church, from the Creation of the world, to the consummation thereof. In *Revel. 4. 4. 6, 7*. There was a *Throne*, a place of Gods sitting amongst his people as in the Tabernacle or Temple; and *four and twenty Elders*, by which we must

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understand the Presbiters, or Bishops of the Church, not the Saints or private members: For first, Never are private members called Presbiters, Priests, in contradiction to their Officers. Secondly, They are said to *sit upon Thrones, and have Crowns on their Heads.* Thirdly, This seems to allude to the twenty four courses of Priests that waited on God in the Temple. Fourthly, One of those Elders, *Rev. 7. 14.* speaking of the 144000^d. (of every Tribe 12000^d.) saith, *these* are they, not *we* are they, as making a difference between the Elders and other Saints; and by the four Beasts, are meant, the Christian Churches, through the four Quarters of the world, alluding to the encamping of the *Israelites*, which did bear in their four Standards, the same beasts, that are here mentioned, they that expound this Prophetic clean contrary ways, yet they grant that the Ministers are signified, *if not* by the Elders,

yet by the four Beasts. In *Rev.* 7. the *Tribe of Levi* is not omitted (as sometimes it is in the old Testament, where also we read of 12. Tribes besides) if it had then the Anti-ministerial Spirits of these days, would have seemed to have somewhat to glory of, but it is said, that of that Tribe as well as of the other Tribes, though it was a small Tribe, *were sealed twelve thousand*, which being spoken of the Church of the *Gentiles*, by allusion to the Jewish Church, may well shew to us a number of the Ministers lawfully called, and approved by God, proportionable to the rest of the people, or that God would also out of the believing *Gentiles*, chuse some to be Priests and *Levites* to him: Also when Antichrist most raged and reigned: and the *outward Court was given to the Gentiles*, *Rev.* 11. 2. Yet the Temple (though Antichrist did sit in it, *2 Thes.* 2. 4.) and Alter, and they that worship therein (now amongst the *Jews*

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(to whose custome he alludeth) the Priests did worhip the Lord in the inner Court) *were to be measured*, as being Gods Building, to be repaired and kept up by him; and God did all along. preserve not only precious truths; the Positive and Affirmative truths of Christian Religion (Popery consisting mostly in Additions, as elsewhere I have shewed) which were preached by the very Priests themselves, especially those main Doctrines of the Trinity, the Nativity, Death, and Passion; Resurrection and Ascension of Jesus Christ, of his sending the holy Ghost, &c. upon the yearly days, set apart for the memorial of them: But also he did preserve an holy people, that instead of *having the mark, name, or number of the Beasts name*, had *their Fathers name written in their foreheads*, Rev. 14. 1. and a faithful Ministry, proportionable thereunto: *two witnesses*, a sufficient number to hold up his truth; for in
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the mouth of two or three witnesses shall every word be established; and it was Prophesied that they should feed the Church during the time of her lowest exiled condition, Rev. 12. 6. It is not said I will feed her, which might seem to be extraordinary; or she shall feed her self, for then it might be imagined that private brethren did feed one another; but They, the Prophesiers, should feed her, and these were slain, and who were they? not only Saints, but Prophets, which are distinguished from other Saints, and Righteous men, not only in other Scriptures, Eph. 4. 11. 12. Mat. 10. 41, 42. but also in this very Book, which doth not only mention the slaying of the Witnesses, but also for the same, draws up an Indictment against Babylon, that in her was found the blood, as wel of Prophets, as of private Saints, Rev. 18. 24. for they as well as others, were witnesses by the word of the Testimony, and not loving their lives unto the

the death: Many godly Ministers in several Ages, have born Testimony to the truth of Christ, and opposed Antichrist; so that God, notwithstanding the Idolatries, Sorceries, Whoredoms, Heresies, Persecutions of the Whore of *Rome*, did alway preserve the Essence of the Ministry, even where Satans Seat is, *Rev. 2. 13.*

CHAP.

C H A P. X.

*Of the Spirit of Corah,
and his gainsaying on
Jude vers. 11.*

Corah was a *Levite*, though he seems to disclaim the privilege thereof, and made himself as one of the people; for he saith not *all the Tribe of Levi are holy*, but *all the people* which were of other Tribes also, and the two hundred and fifty Princes did offer incense as well as he, *Dathan* and *Abiram* were Sons of *Reuben*, the first born of all the *Patriarchs*; these *Reubenites*, camped next to the *Kohathites*, on the Southside of the Tabernacle; as is shewed, *Num. 2.* and joined with them, and two hundred and fifty Princes of the Assemblies,
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Senators, Statesmen, Governours, Reputed, Religious and Righteous men, were famous in the Church, men of name and renown, Numb. 16. 1, 2. they were not any of them (that we read of) vile or vicious in their conversation, nor is it likely, if they had been so, that the Congregation should so much respect them, and though they be called *wicked men*, v. 26. or (as some others read it) *sinners*, *perverse*, *hard men*, yet that was by reason of their *division*, which is a *work of the flesh*, Gal. 5. 20. shewing them to be *carnal*, 1 Cor. 3. 1, 2. not by reason of any grosse miscarriage in their conversation that we know of; the occasion of it (saith *Solomon Far-chi*) and indeed it might well be one occasion, was, *Corah* being a *Levite*; of the *Koathites*, which was the chief family of the *Levites* took offence, and envied at the preferment of *Eli-zaphan* the son of *Uzziel*, whom *Moses* had made Prince over the sons of *Koath*,

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Koath, Numb. 3. 20. when he was of the youngest brother, and *Corah* himself was of *Izhar*, elder then he; and probably *Dathan*, *Abiram*, and *On*, being the sons of the eldest son of *Jacob* did grudge that the privilege of primogeniture, was taken from their Father, and his house; See *Ainsworth* in Numb. 16.

The nature and manner of their offence was this; *Corah* took men, he departed, saith the *Syriach Verbion*; was divided, saith *Fargum Onkelos*; withdrew himself, separated himself, took himself to be a part from the Congregation, saith *Solomon Farchi*. And *Dathan*, *Abiram* and *On* also, took men, and separated themselves, or rather, *Corah* took them all into a distinct Congregation or Church, from the Congregation of the Lord, and from being under the power and oversight of the Rulers thereof, Numb. 16. 5, 6. 17, 40. Psalm. 106. 17. They rose up against *Moses* and *Aaron*, though I con-

conceive them guilty rather of Ecclesiastical than of Civil division, rather of Schism than Sedition or Treason, and their opposition was rather against *Moses* as a *Minister*, then as a *Magistrate*, for they said not *all the people are wise, valiant, true hearted*, which are the qualifications of the *Magistrate*, they did not claim to rule the state, but *to offer Incense*, v. 3. 5, 10. hence *Aarons Rod budded*, not *Moses* his Rod, *Numb.* 17. though in their zeal for their Schism, they did undutifully reflect also upon the civil *Magistrate*, v. 13. 14. nor did they plead only for the equality of the *Priests*, with the high *Priests*, or of the *Levites* with the *Priests*, as some learned men do conceive they did; though this then had been a very great error, and more express against plain Texts, then it is now to hold the equality of *Church-Officers* under the *New-Testament*; but though *Corah* was a *Levite*, they pleaded for the
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the equality of all the people with the Priests and Levites the words which *Jude* calls the gainsaying of Corah were these; *All the Church is holy, every one of them, and the Lord is amongst them; wherefore lift ye up your selves above the Congregation of the Lord, v. 3.* whereas in deed and truth it was they that took too much upon them, *v. 7. 8, 9.* they preached much for Liberty, yea, spiritual, ministerial power in the body of the people, in opposition to their guides and leaders, they affected, challenged and usurped the Priesthood, *v. 10.* in that they did seek *negatively*, (as the *Septuagint* reads it) to do the work of the Priests, to offer Incense, which though they might easily be *gifted for*, yet were not called to it, and questionless, the people intended their own profit too; for if the Priests work might be taken from them, and done as lawfully by others, why might not also their Tithes and Wages? This Schism pretending the purity, power, pri-

priviledge and indirectly the profit too of the body of the Congregation, and complaining of the usurpation of the Priests, though resisted by *Moses*, and *Aaron* (who having been highly and visibly honoured by God, deserved to have been very venerable amongst the people) so far prevailed that *Corah* gathered all the Congregation against *Moses* and *Aaron*, v. 19. and though God by *Moses* (the Elders of the Congregation following him) charged them to forsake *Corah* and his company; yea, though God himself according as *Moses* had foretold, appeared against them in an extraordinary miraculous way, v. 28. to 34. So that the people saw it and fled, v. 34. Yet on the morrow all the Congregation (so fond they were of that pleasing Doctrine, after they had slept on it) murmured against *Moses* and *Aaron*, saying, ye have slain the people of the Lord, v. 41, 42. as though *Moses*, *Aaron* and the Elders were not the Lords people, but ene-

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enemies, yea murderers of them, they meant of *Corah* and his company, which were taken away by Gods immediate hand, but afterward God for this their murmuring sent a plague, v. 45. &c. This Spirit that was in *Corah*, was indeed an evil, seditious, schismatical Spirit, and their opinion and practise, how pleasant and plausible soever; and what ever the 250. Princes of the Assembly, and all the Congregation voted for it, was a dangerous, deadly, damning sin; God did strike them dead, not by *the common death of all men*; some the earth swallowed up, v. 33. some the fire consumed, v. 35, some the plague, v. 47. and *Jude* saith, *men perish in the gainsaying of Corah.*

This gainsaying of *Corah* is a sin of the new Testament as well of the old, *Jude* v. 11: Let it be seriously and sadly considered of whom that Text is spoken; and whether there be not many now a days (some perhaps of honest intentions and affections) guilty of it.

FINIS.

